

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Ikhlaas is the First Matter to Adhere to for Those Who Desire Rectification of the Ummah!



Allaah, *Subhanahu wa Ta'aala*, said:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

"So, call you upon Allaah making, (your) worship pure for Him (Alone) (by worshipping none except Him and by doing religious deeds sincerely for Allaah's sake only, and not to show-off, and not to set up rivals with Him in worship). However much the disbelievers (in the Oneness of Allāh) may hate (it)." (Ghafir, ayah 14)

On the authority of the leader of the believers, Abu Hafs 'Umar ibn al-Khattab (*radiallaaahu Ta'aala 'anhu*) that he said: "I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying: Verily actions are by intentions, and for every person is what he intended. So the one whose Hijra was to Allaah and His Messenger, then his Hijrah was to Allaah and His Messenger. And the one whose hijrah was for the world to gain from it, or a woman to marry her, then his hijrah was to what he made hijrah for." [Agreed upon]

'Ali ibn Abi Talib (*radiallaaahu Ta'aala 'anhu*) said: "You should be more concerned with the action being accepted than performing the action itself!"

Yahya ibn Abee Katheer (*rahimahullaah*) stated: "Study *al-Niyyah* (intention), for it is indeed more serious [a matter] than deeds."



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for Those Who Desire Rectification of the Ummah!**

Abu Uwais (*rahimahumullaah*) relayed from the work of Shaikh 'Abdul-'Azeez ibn Muhammad Sid-Han (*rahimahumullaah*) the following tremendous benefit as **the first matter to adhere to for those who desire rectification of the Ummah - al-Ikhlaas:**

"And this matter [al-Ikhlaas] is the foundation for the success of our actions and the success of the one doing the actions. It is the principle from which we [act]. If we correct our niyya and if we have sincerity, then our actions will be righteous. And with corruption in our intention and corruption in our actions, then in that case our intention would be corrupt and our action would be corrupt.

Based upon the importance of ikhlas, it has come several times - verified and confirmed and assisted upon - in the Book of Allaah *Tabarak wa Ta'aala*, such as:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ
دِينُ الْقَيِّمَةِ

"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right religion." (Al-Baiyinah, ayah 5)

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

"Say (O Muhammad): "Verily, I am commanded to worship Allaah (Alone) by obeying Him and doing religious deeds sincerely for Allaah's sake only and not to show off, and not to set up rivals with Him in worship." (Az-Zumar, ayah 11)

قُلْ يَاعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ
وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

“Say (O Muhammad): "O My slaves who believe (in Tawheed), be afraid of your Lord (Allaah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allaah's earth is spacious (so if you cannot worship Allaah at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning." (Az-Zumar, ayah 10)

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

“So, call you (O Muhammad, and the believers) upon (or invoke) Allaah making (your) worship pure for Him (Alone) (by worshipping none except Him and by doing religious deeds sincerely for Allaah's sake only and not to show off and not to set up rivals with Him in worship). However much the disbelievers (in Tawheed) may hate (it).” (Ghafir, ayah 14)

With Ikhlaas, Allaah blesses the actions of those who work. Allaah will increase the person's tawfeeq, and will support that person. And the sincere worker is upon khair (good), and *from* good, and *to* good. And because of this, the sincere advisers - even if he doesn't have much legislated knowledge - Allaah will bless their striving, and bless their da'wah. And this is the effect of their Ikhlaas.

Even their advice has a place in the nafs (soul) of the one called; it has an effect on them. And no doubt, this is from the benefit and the fruit of Ikhlaas. **And upon the caller to Allaah is that he asks Allaah to grant him al-ikhlaas in all affairs, and any time that your desires comes up against your intent, [you must] battle with that, that you come out of that [battle] with ikhlaas, and to strive against your lower desires and your self, and you be steadfast in that.** And you will see from Allaah Tabarak wa Ta'aala that which will bring enjoyment to your eyes and open up your chest.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (Allaah's Religion - Islamic Monotheism). And verily, Allaah is with the Muhsinoon (good doers).” (Al-'Ankabut, ayah 69)

Imam Ibnul-Qayyim Jawzeeyah (*rahimahullaah*) said: 'He who gets himself in the habit of doing actions just for the sake of Allaah, there is nothing harder upon him than to do an action for other than Allaah. **And he who gets himself in the habit of doing actions based upon his desires, or [an ulterior motive, such as praise from the people, or status, or position, or wealth] then there is nothing harder upon him than to try to do an action sincerely to Allaah."**

Imam 'Abdur-Rahmaan ibn Naasir as-Sa'dee (*rahimahullaah*) said, in his Explanation of Kitab at-Tawheed: "Know that sincerity for Allaah is the foundation of the religion, and the essence of Tawheed and worship. It is when the worshipper intends all of his deeds for the face of Allaah, for His rewards, and His favours. So he maintains the six foundations of Eeman, the five pillars of Islaam, and the fulfillment of Eeman - *Ihsaan* - as well as the rights of Allaah and the rights of His worshippers. In this way, his intention is perfected for the face of Allaah and for the abode of the Hereafter. He does not intend by this to be seen, nor to be heard of, nor does he do it for position, or for wordly matters. By this, he will have completed his Eeman and Tawheed."

Ibn al-Qayyim (*rahimahullaah*) said: "**There is nothing that drives away the afflictions of this world except Tawheed.** That is why the supplication of the distressed person is with Tawheed. Such as, the supplication of Yunus. The distressed person does not supplicate by what Yunus supplicated with except that Allaah releases him from his hardship with Tawheed.

There is nothing more gruesome for the distressed person except shirk, and there is nothing that can rescue you from it except Tawheed; it is the refuge for the creation, its shelter, its fortress and its aid." [*al-Fawaa'id*, 96]

Imam Ibnul-Qayyim stated in (*Mawaarid al-Amaan al-Muntaqee min Igaatha al-Lahfaan*, p.35):

"There is no action - however insignificant - save two registers are unrolled: Why? [and] How? I.e. Why was the deed performed, and how was the deed performed?

The First: Is a question concerning the reason for performing the action, the incentive and the motive.

Was there a portion [of the deed] pertaining to this world from the portions of the causative agent? Or a purpose from the objectives of the Dunya - the love of praise from the people, or a fear of their dispraise? Or the procurement of the desirable [aspects] from this world? Or a means of averting the undesirable [aspects] of this world?

Or was the incentive in the performance of the deed - to establish servitude [for Allah] in truth, yearning for endearment and proximity towards the Lord, *Subhanahu wa Ta'aala*, desiring a path towards Him?

The purpose of this question: Was the individual obligated to perform this action for his Lord, or was it performed in pursuance of a worldly matter and the desires of an individual?

The Second: Is a question concerning adhering to the Messenger (*salallaahu 'alayhi wa sallam*) in that act of worship. That is: Was the action performed from [amongst] those legislated for the individual upon the tongue of the Messenger (*salallaahu 'alayhi wa sallam*)? Or was it an action which he did not legislate, nor was pleased with?..."

Shaikh-ul-Islaam Ibn Taymeeyah (*rahimahullaah*) said: **"Without doubt, the sincere person has tasted the sweetness of his worship for Allaah. This is what stops him from performing worship for other than Allaah, since there is nothing more sweet or more blessed for the heart than the sweetness of Emaan in Allaah the Lord of the worlds."** [*al-Fataawa*, 10/215]

Ibn Taymeeyah (*rahimahullaah*) also said: **"If you correct your hidden deeds, subsequently Allaah will correct your outward deeds."** [*al-Fataawa* 3/277]

The people of knowledge have said: **"Al-Ikhlaas: Is to single out Allaah - free from all imperfection - in one's intention (qasd) in one's obedience (to Him)."**

Shaikh Muhammad ibn Saalih al-'Uthaimeen (*rahimahullaah*) said in his sharh of **Thalaathal Usool**: "...As for ihsaan in the worship of Allaah, then it is that you worship Allaah as if you were seeing him, as the Prophet (*salallaahu 'alaihi wa sallam*) said.

So worship done in this way, that a person worships his Lord as if he were actually seeing Him is worship that is accompanied by yearning and seeking. So a person will find that his soul encourages him upon worship done in this way, since he is yearning for the One he loves. Therefore, he worships Him as if he were seeing Him, and he directs his heart to Him and turns to him and seeks to draw near to Him, He the One free of all imperfections and the Most High.

'Then even though you do not see Him, then He certainly sees you.' This part shows worship done while fleeing and fearing, and is therefore the second level of Ihsaan. So if you do not worship Allaah, the Mighty and Majestic, as if you are seeing Him and seeking Him and your soul is encouraging you toward Him, then worship Him, keeping in mind that He sees you. So you will then worship Him as one who fears Him and seeks to flee from His retribution and punishment.

This level is held - by those having knowledge of these affairs - to be lower than the first level. Worship of Allaah, the Perfect and Most High, is, as Ibn al-Qayyim (*rahimahullaah*) said: **'Worship of Ar-Rahman is utmost love of Him, along with the worshippers' submission and humility; they are its two pillars.'**

So worship is built upon these two matters: **utmost love, and utmost humility and submission.** Love causes one to desire and seek, and humility causes one to fear and flee. This is Ihsaan in the worship of Allaah, the Mighty and Majestic. He will not desire with his worship that he is seen by the people, or heard of, nor will he desire their praise. It will be the same to him whether the people notice him or do not notice him.

He will worship with Ihsaan in every condition. Indeed part of the completion of purity and sincerity of worship (al-ikhlaas) is that a person should seek not to be seen by the people when he worships, and that his worship should be a secret between him and his Lord..."

Al-Haafidh Ibn Rajab al-Hanbalee (*rahimahullaah*) said, in *Jami'ul 'Ulum wal-Hikam* (1/126): "So his (*salallaahu 'alayhi wa sallam*) statement: **'It is that you worship Allaah as though you see Him'** alludes to the servant worshipping Allaah in this manner, and it is to keep in mind His closeness and that He is in front of him as though he sees Him. And that obligates awe, fear, reverance and glorification, as occurs in the hadeeth of Abee Hurayrah (*radiallaahu 'anhu*): **'It is that you fear Allaah as though you see Him.'** And it also obligates sincerity in worship, and striving to perform it well - completely and perfectly."

Ibn Taymeeyah (*rahimahullaah*) said: **"Whenever the sincerity of the slave of Allaah strengthens, his worship becomes more complete."** [*al-Fataawa*, 10/198]

Ibn al-Qayyim (*rahimahullaah*) said: "Ikhlāas is the way to salvation, Islaam is the ship to safety and Emaan is the seal of security." [Miftah Darus-Sa'ada, 1/74]

Ibn al-Qayyim (*rahimahullaah*) said: "The different grades of doing actions for Allaah are in relation to what is in the heart from Emaan, sincerity, love and that what follows them." [al-Waabil as-Sayib, 22]

Imam Ahmad (*rahimahullaah*) recorded that Mahmud bin Labid (*radiallaahu 'anhu*) said that the Messenger of Allaah (*salallaahu 'alayhi wasallam*) said: **What I fear the most for you is the small Shirk.** "They said: What is the small Shirk, O Messenger of Allaah." He said: **Showing off (Ar-Riya'). Allaah will say on the Day of Resurrection, when the people are rewarded or punished for their deeds, "Go to the one for whom you were showing off in the world and see if you will find any reward with him."**

Ibn Rajab (*rahimahullaah*) said: **"A person does not show his actions to the creation, except due to his ignorance of the Greatness of the Creator."** [Kalimat ul-Ikhlaas 31]

Maymun ibnu Mihram (*rahimahullaah*) said: **"Perhaps a person will do a small action that will be magnified on account of his intention and sincerity. Perhaps a person will do a large action that will be shrunken and will be made nothing on account of his insincerity to Allaah."**

'Abdullaah ibn al-Mubaarak (*rahimahullaah*) said: **"Perhaps a deed is small [in quantity] but is elevated [in rank] by the intention, and perhaps a deed is great [in quantity] but is demoted [in rank] by the intention."**

Ibnul-Qayyim (*rahimahullaah*) also said: "Sincerity is not combined in the heart along with the love of being praised by the people, and being commended by them, and also having greed for what the people have, except like water being combined with fire." [al-Fawaa'id, 267]

Shaikh Muhammad ibn 'Abdul-Wahaab al-'Aqeel (*hafidhahullaah*) relayed as a paragon of the Sunnah the following gem: "Imam ash-Shafi'ee (*rahimahullaah*) used to ask Allaah: **'I wish if the people took my knowledge and they didn't know my name. I wish they didn't even know me, but they took the knowledge that I had.'**"

So for example, in giving da'wah, he does not seek praise from the people, nor money, nor does he seek status or leadership or position. Rather, he invites to Allaah alone, not seeking praise or wealth or status, and he does not invite to hizbiyyah, or bid'ah.

Shaikh Muhammad ibn 'Abdul-Wahhab al-Wasabee (*hafidhahullaah*) said: "Shaykhul-Islaam Ibn Taymiyyah (*rahimahullaahu Ta'aalaa*) said in his valuable book **Iqtidaa' as-Siraatul-Mustaqeem**, page 453:

'Whoever calls to other than Allaah has associated (Ashrak), and whoever calls without His Permission has innovated (Ibtida'), and Shirk is Bid'ah, and the Mubtadi' (innovator) leads himself to Shirk, and you will not find an innovator except that you find in him a certain type and category of Shirk...'

I [Shaikh Muhammad ibn Abdul-Wahhab al-Wasabee] say: So let the Muslim take great care and caution that he may call the people to Hizbiyyah (partisanship) or to innovation (Bid'ah). And it is upon him to call the people to their Creator (*subhaanahu wa ta'aalaa*) with what He has Legislated, and not with innovations (Bid'ah) and desires (*Ahwaa'*).

And the statement of Shaykhul-Islaam Ibn Taymiyyah is taken from the statement of Allaah (*Subhaanahu wa Ta'aalaa*):

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

“Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed.” (Ash-Shooraa, ayah 21).



Here are some Consequences of Ar-Riyya` (Showing off):

1- *Ar-Riyya`* is minor shirk - that does not remove one from Islaam - but it is shirk nonetheless, and therefore worse than bid'ah that does not reach the level of kufr, and also worse than major sins such as usury, sodomy, fornication, drinking alcohol, gambling... It can be major shirk, as Shaikh Muhammad ibn 'Abdul-Wahhab al-Wasaabee (hafidhahullaah) explained while teaching **al-Qawl-ul- Mufeed Fee Adillatit Tawheed**: "Ar-Riyaa` (showing off) can be from ash-Shirk al-Akbar if a person performs an action only for the people. And it can be from ash-Shirk al-Asghar if a person starts with the right intention, but then ar-riyaa` overcomes him."

Shaikh Rabee' bin Haadee al-Madkhalee (hafidhahullaah), in his khutbah **The Path to Guidance - as-Salafiyah - The Balanced Path**, said: "There are two types of ar-Riyaa`: one that negates all of Tawheed, and one that negates the completeness of Tawheed."

2- It nullifies the action. He will not receive a reward on the Day of Judgment for it.

3- Humiliation. Allaah will command him to go to those he showed off for in this world, and see if they have a reward for him. And as the scholars explained, Allaah will also expose this person in this world.¹

4- It may be a cause of entering the hellfire - aoodhubillaah! - even if it is not forever.

¹ <http://www.salafyink.com/quran/VerilyLove.pdf>

Ibn Taymeeyah (*rahimahullaah*) said: "Without doubt al-Ikhlaas negates the reason for entering into the Fire. Therefore, whoever enters the fire, from those who said: '***La illaaha ila Allaah*** (there is none worthy of worship except Allaah),' then this is proof that he never implemented the sincerity of ***La illaaha ila Allaah***, which would have prohibited him from the fire. [al-Fataawa, 10/261]

5- It can lead to hypocrisy - aodhubillaah! - since the hypocrites do deeds to be seen by men, while they disbelieve. And the hypocrites, of course, will be in the lowest level of the hellfire. Ibnul-Qayyim said: "**If a benefit could be achieved from an action performed without Ikhlaas, then Allaah would not have criticised the hypocrites.**" [al-Fawaa'id, 65]

And refuge in Allaah is taken from falling into ar-Riyya`, and that which ar-Riyya` may lead to.

Other Sources used: a tape **Milestones of Rectification** (as student Abu Uwais (*rahimahullaah*) said, "the good Milestones, not the bad Milestones" meaning not the evil and wicked book of Sayyid Qutb, similarly titled.)